

Amos Nimos Highlights Of "Industrial Society & Its Future (The unabomber Manifesto) By Theodore Kaczynski"

1. Those who are most sensitive about "politically incorrect" terminology are not the average black ghetto-dweller, Asian immigrant, abused woman or disabled person, but a minority of activists, many of whom do not even belong to any "oppressed" group but come from privileged strata of society.
2. The leftist is anti-individualistic, pro-collectivist. He wants society to solve everyone's problems for them, satisfy everyone's needs for them, take care of them.
3. Modern leftish philosopher tend to dismiss reason, science, objective reality, and to insist that everything is culturally relative.
4. The leftist hate science and rationality, because they classify certain beliefs as true (i.e. successful, superior) and other beliefs as false (i.e failed, inferior). The leftist's feelings of inferiority run so deep that he cannot tolerate any classification of some things as successful or superior and other things as failed or inferior. This also underlies the rejection by many leftists of the concept of mental illness.
5. Leftists are antagonistic to genetic explanations of human abilities or behavior because such explanations tend to make some persons appear superior or inferior to others. Leftists prefer to give a society the credit or blame for an individual's ability or lack of it. Thus if a person is "inferior" it is not his fault, but society's, because he has not been brought up properly.
6. Much leftist behavior is not rationally calculated to be of benefit to the people whom the leftists claim to be trying to help.
7. We are not supposed to hate anyone, yet almost everyone hates somebody at some time or other, whether he admits it to himself or not.
8. The oversocialized person cannot even experience, without guilt, thought or feelings that are contrary to the accepted morality; he cannot think...
9. If they engage in violence they claim to be fighting against racism or the like.
10. There is good reason to believe that primitive man suffered from less stress and frustration and was better satisfied with his way of life, than modern man is.
11. Among the abnormal conditions present in modern industrial society are excessive density of population, isolation of man from nature, excessive rapidity of social change and the break-down of natural small-scale communities such as the extended family, the village or the tribe.

12. For primitive societies the natural world (which usually changes only slowly) provided a stable framework and therefore a sense of security. In the modern world, it is human society that dominates nature rather than the other way around, and modern society changes very rapidly owing to technological change. Thus there is no stable framework.
13. A technological society has to weaken family ties, and local communities if it is to function efficiently. In modern society an individual's loyalty must be first to the system and only secondarily to a small-scale community, because if the internal loyalties of small-scale communities were stronger than loyalty to the system such communities would pursue their own advantage at the expense of the system.
14. Today people live more by virtue of what the system does for them or to them, than by virtue of what they do for themselves. What they do for themselves, is done along channels laid down by the system.
15. Behavior is regulated not only through explicit rules and not only by the government. Control is often exercised through indirect coercion or through psychological pressure or manipulation, and by organizations other than the government, or by the system as a whole. Most large organizations use some form of propaganda to manipulate public attitudes or behavior. Propaganda is not limited to "commercials" and advertisements, and sometimes it is not even consciously intended as propaganda by the people who make it.
16. An example of indirect coercion: There is no law that says we have to go to work every day and follow our employer's orders. Legally there is nothing to prevent us from going to live in the wild like primitive people or from going into business for ourselves. But in practice there is very little wild country left, and there is room in the economy for only a limited number of small business owners. Hence most of us can survive only as someone else's employee.
17. To their credit, most of the slaves were not content with their servitude. We do sneer at people who are content with servitude.
18. People vary in their susceptibility to advertising and marketing techniques. Some people are so susceptible that, even if they make a great deal of money, they cannot satisfy their constant craving for the shiny new toys that the marketing industry dangles before their eyes. So they always feel hard-pressed financially even if their income is large and their craving is frustrated.
19. Some people partly satisfy their need for power by identifying themselves with a powerful organization or mass movement. An individual lacking goals or power joins a movement or an organization, adopts its goals as his own, then works toward these goals. When some of the goals are attained the individual, even though his personal efforts have played only an insignificant part in the attainment of the goals, feels (through his identification with the movement or organizations) as if he had gone through the power process. This phenomenon was exploited by the fascists, Nazis and communists.

20. Thus science marches on blindly, without regard to the real welfare of the human race or to any other standard, obedient only to the psychological needs of the scientists and of the government officials and corporation executives who provide the funds for research.
21. Freedom means having power; not the power to control other people but the power to control the circumstances of one's own life. One does not have freedom if anyone else (especially a large organization) has power over one, no matter how benevolently, tolerantly and permissively that power may be exercised. It is important not to confuse freedom with mere permissiveness.
22. The degree of personal freedom that exists in a society is determined more by the economic and technological structure of the society than by its laws or its form of government.
23. The mass media are mostly under the control of large organizations that are integrated into the system. Anyone who has a little money can have something printed, or can distribute it on the Internet or in some such way, but what he has to say will be swamped by the vast volume of material put out by the media, hence it will have no practical effect. ... Even if these writings had had many readers, most of these readers would soon have forgotten what they had read as their minds were flooded by the mass of material to which the media expose them.
24. Constitutional rights are useful up to a point, but they do not serve to guarantee much more than what could be called the bourgeois conception of freedom. According to the bourgeois conception, a "free" man is essentially an element of a social machine and has only a certain set of prescribed and delimited freedoms; freedoms that are designed to serve the needs of the social machine more than those of the individual.
25. Freedom is restricted in part by psychological control of which people are unconscious, and moreover many people's ideas of what constitutes freedom are governed more by social convention than by their real needs.
26. It is true that some restrictions on our freedom could be eliminated, but generally speaking the regulation of our lives by large organizations is necessary for the functioning of industrial-technological society. The result is a sense of powerlessness on the part of the average person.
27. The system has to force people to behave in ways that are increasingly remote from the natural pattern of human behavior. ... It isn't natural for an adolescent human being to spend the bulk of his time sitting at a desk absorbed in study. A normal adolescent wants to spend his time in active contact with the real world.
28. Because of the constant pressure that the system exerts to modify human behavior, there is a gradual increase in the number of people who cannot or will not adjust to society's requirements.

29. In any technologically advanced society the individual's fate must depend on decisions that he personally cannot influence to any great extent.
30. Using propaganda to make people want the decisions that have been made for them.
31. The system does not and cannot exist to satisfy human needs. Instead, it is human behavior that has to be modified to fit the needs of the system.
32. Technology is a more powerful social force, than the aspiration for freedom.
33. Government officials and law officers believe in freedom, privacy and constitutional rights, but when these conflict with their work, they usually feel that their work is more important.
34. Instead of removing the conditions that make people depressed, modern society gives them antidepressant drugs. In effect, antidepressants are a means of modifying an individual's internal state in such a way as to enable him to tolerate social conditions that he would otherwise find intolerable.
35. To start with, there are the techniques of surveillance. Hidden video cameras are now used in most stores and in many other places, and computers are used to collect and process vast amounts of information about individuals. Information so obtained greatly increases the effectiveness of physical coercion (i.e., law enforcement).
36. The mass communication media provide effective vehicles. Efficient techniques have been developed for winning elections, selling products, influencing public opinion. The entertainment industry serves as an important psychological tool of the system, possibly even when it is dishing out large amounts of sex and violence. Entertainment provides modern man with an essential means of escape.
37. most modern people must be constantly occupied or entertained, otherwise they get "bored," i.e., they get fidgety, uneasy, irritable.
38. Presumably, research will continue to increase the effectiveness of psychological techniques for controlling human behavior.
39. Industrial-technological society will be able to pass those limits by modifying human beings, whether by psychological methods or biological methods or both. In the future, social systems will not be adjusted to suit the needs of human beings. Instead, human beings will be adjusted to suit the needs of the system.
40. Each new step in the assertion of control over the human mind will be taken as a rational response to a problem that faces society. ... each advance, considered by itself, will appear to be beneficial, or at least the evil involved in making the advance will seem to be less than that which would result from not making it.

41. To those who think that all this sounds like science fiction, we point out that yesterday's science fiction is today's fact.
42. Individuals and small groups will be impotent vis-a-vis large organizations armed with super technology and an arsenal of advanced psychological and biological tools for manipulating human beings, besides instruments of surveillance and physical coercion. Only a small number of people will have any real power, and even these probably will have only very limited freedom, because their behavior too will be regulated.
43. The industrial system is reducing the human race. ... Reduction of the population can occur more through lowering the birth rate, than through elevation of the death rate.
44. It may be better to die fighting for survival, or for a cause, than to live a long but empty and purposeless life.
45. Technology has gotten the human race into a fix from which there is not likely to be any easy escape.
46. It may be that machines will take over most of the work that is of real, practical importance, but that human beings will be kept busy by being given relatively unimportant work.
47. If man is not adjusted to this new environment by being artificially re-engineered, then he will be adapted to it through a long and painful process of natural selection. The former is far more likely than the latter.
48. the task of revolutionaries will be less to win the shallow support of the majority than to build a small core of deeply committed people.
49. One should think twice before encouraging any other social conflict than that between the power-holding elite (which wields technology) and the general public (over which technology exerts its power). For one thing, other conflicts tend to distract attention from the important conflicts (between power-elite and ordinary people, between technology and nature); for another thing, other conflicts may actually tend to encourage technologization, because each side in such a conflict wants to use technological power to gain advantages over its adversary. This is clearly seen in rivalries between nations. It also appears in ethnic conflicts within nations.
50. The difference between a "democratic" industrial system and one controlled by dictators is small compared with the difference between an industrial system and a non-industrial one.
51. Suppose for example that the revolutionaries took "social justice" as a goal. Human nature being what it is, social justice would not come about spontaneously; it would have to be enforced.

52. Once the industrial system is gone the world's population necessarily will decrease.
53. Because of their need for rebellion and for membership in a movement, leftists or persons of similar psychological type are often attracted to a rebellious or activist movement whose goals and membership are not initially leftist. The resulting influx of leftish types can easily turn a non-leftist movement into a leftist one, so that leftist goals replace or distort the original goals of the movement.
54. Some leftists may seem to oppose technology, but they will oppose it only so long as they are outsiders and the technological system is controlled by non-leftists. If leftism ever becomes dominant in society, so that the technological system becomes a tool in the hands of leftists, they will enthusiastically use it and promote its growth. In doing this they will be repeating a pattern that leftism has shown again and again in the past.
55. Various thinkers have pointed out that leftism is a kind of religion. Leftism is not a religion in the strict sense because leftist doctrine does not postulate the existence of any supernatural being. But for the leftist, leftism plays a psychological role much like that which religion plays for some people.
56. Leftism is totalitarian force. Wherever leftism is in a position of power it tends to invade every private corner and force every thought into a leftist mold.
57. The leftist is never satisfied with the goals he has already attained; his need for the power process leads him always to pursue some new goal.
58. Suppose you asked leftists to make a list of all the things that were wrong with society, and then suppose you instituted every social change that they demanded. It is safe to say that within a couple of years the majority of leftists would find something new to complain about, some new social "evil" to correct because, once again, the leftist is motivated less by distress at society's ills than by the need to satisfy his drive for power by imposing his solutions on society.
59. Oversocialized types who try to satisfy their drive for power by imposing their morality on everyone have certainly been around for a long time. But we think that the decisive role played by feelings of inferiority, low self-esteem, powerlessness, identification with victims by people who are not themselves victims, is a peculiarity of modern leftism.
60. It is important to understand that we mean someone who sympathizes with these movements as they exist today in our society. One who believes that women, homosexuals, etc., should have equal rights is not necessarily a leftist. The feminist, gay rights, etc., movements that exist in our society have the particular ideological tone that characterizes leftism, and if one believes, for example, that women should have equal rights it does not necessarily follow that one must sympathize with the feminist movement as it exists today.